MINUTES

OF THE

Bear Creek Primitive Baptist Association

1916

ELDER J. F. MILLS, Moderator, Marshville, N. C.

J. W. JONES, Clerk, Marshville, N. C.

suant to previous adjournment. Praise and prayer by Elder C. A. Davis, then the moderator took his seat.

8. Called on committee of arrangements to report. Report read and approved.

9. Called names of messengers and marked absentees. (Omitted reading Rules of Decorum.)

10. Called on corresponding messengers to sister Associations to report. Elder Mills attended Mill Branch and had a good meeting. Received and distributed corresponding minutes from Mill Branch and Mountain District.

11. Called on correspondents from sister Associations to report. Elder C. A. Davis, from Salem Association, reported peace and union.

12. Called for report from Presbyteries. No reports.

13. That we praise God and extend thanks to Union Grove Church and people of the vicinity for kind entertainment during the meeting.

14. Adjourned to Fall Sesion at Pleasant Grove Church first of coming October.

Benediction by the moderator.

While Association was in session, preaching service conducted at the stand by Elders C. A. Davis and B. L. Treece.

ELDER J. F. MILLS, Moderator.
J. W. JONES, Clerk.
H. M. BAUCOM, Assistant Clerk.

MESSENGERS, SPRING SESSION, 1916.

Albemarle—D. B. Howard, W. H. Hinson*, W. Solomon.

Bear Creek—Elder J. E. Williams, Aaron Furr, Daniel Furr*.

Bethany—By letter.

Broom's Grove—Elder H. M. Williams, E. S. Huneycutt, W. E. Williams.

Concord—E. S. Clontz, J. F. Burrus.

Clark's Grove—S. B. Tucker, J. L. Helms, Robt. Hatley.

Crooked Creek—W. D. Benton, H. E. Rowell, L. L. Little.

Freedom—Not represented.

High Hill—D. S. Jones, J. J. Hill, C. T. Mills.

High Ridge—J. B. Medlin, J. P. Rushing, Brice Thomas.

Howard's Chapel—P. A. Howard, R. B. Burrus, J. S. Curlee*.

Jerusalem—J. W. Godwin, E. W. Helms, T. F. Mills.

Jones' Hill—A. A. Morton, J. F. Greene*, W. H. Howard*.

Liberty—Elder H. Taylor, S. D. Outen, J. B. Whitley*.
Liberty Hill—W. H. Huneycutt*, C. W. Safley*, R. T. Burrus.
Lawyer's Spring—J. W. Jones, C. B. Edwards, F. P. Saunders.
Meadow Creek—D. M. Hathcock, J. A. Barbee*, J. W. Tucker*.
Mountain Creek—W. R. Morton*, J. C. Miller*, J. E. Russell*.
New Zion—S. M. Underwood*, W. Coley*, W. A. Helms.
Pleasant Hill—E. J. Liles, J. M. Taylor, H. Compton.
Pleasant Grove—S. A. Williams, Elisha Mullis, J. L. Mullis.
Philadelphia—By letter.
Running Creek—E. M. Hatley, J. D. Eury, W. M. Almond.
Union Grove—T. A. McClellan, F. L. Baucom, J. D. Hill.
Watson—J. T. Rushing, W. A. Hargett, E. C. Williams.
Wadesboro—W. D. Edwards*, W. A. Dry.
Absentees marked thus, *.

BEAR CREEK PRIMITIVE BAPTIST ASSOCIATION.

FALL SESSION, 1916.

Pleasant Grove Church, Union County, N. C.
September 30th, 1916.

Assembled around the stand in the grove at 11 o'clock A. M., and after praise and prayer the introductory sermon was preached by Elder Henry Taylor, from text found in 4th and 5th verses of second chapter of Ephesians. Intermission one hour. Then the ministers and messengers present convened in the church house. Praise and prayer by Elder Isaac Jones, after which Elder Mills resumed the chair and proceeded as follows:

1. Called for the letters from the several churches, which were handed in as called and read by H. M. Baucom, assistant clerk.

2. Re-elected Elder J. F. Mills moderator and J. W. Jones clerk.

3. Invited messengers from sister Associations to seats with full privileges of the body.

4. Invited visiting brethren of sister Associations to seats with us as honorary guests. (Thus seated were Elder Isaac Jones of the White Oak Association and Elder O. J. Denny, Charlotte, N. C.

5. Apointed the following a committee of arrangements for business Monday, to-wit: Brothers Aaron Furr, P. A. Howard, Frank Burrus, with moderator and clerk.

6. Appointed as finance committee, Brothers Elisha Mullis and J. E. Russell.

7. That Elders C. A. Davis, O. J. Denny, G. W. Gore and Isaac Jones preach at the stand Sunday. Services to commence at 10 A. M.

8. Adjourned to 9:30 A. M., Monday. Benediction by the moderator.

Saturday evening services conducted at the stand by Elders Isaac Jones and O. J. Denny.

SUNDAY MORNING, OCTOBER 1.

Assembled around the stand at 10 A. M. Song and prayer service conducted by Elder Isaac Jones. Then Elder C. A. Davis preached from these words, "Come see a man who tells me all things I ever did, is not this the Christ?" Elder Davis is one of the sheep-feeders and preached most comfortingly of the Saviour Christ and His love and mercy to those who put their trust in God through Him. Then followed Elder O. J. Denny, who read from 13th to 19th verses of 16th Chapter of Matthew, and preached a soul-cheering and most edifying sermon, showing the great sovereign work of God and His Christ and the sureness of the work of grace in the heart of man.

Then followed Elder George W. Gore, who though not reading a special text, preached upon salvation by grace, through Christ Jesus, bestowed upon those loved by the Father as was Jacob. This was a fine sermon and a good link in the gospel chain.

Intermission one hour for dinner.

At one o'clock P. M. re-assembled around the stand and after singing, Elder Isaac Jones preached from the Scripture found in 5th chapter of Revelations, the sealed book, and how no man could open or look thereon, and how that the Lamb of God did prevail to open the book. This sermon was in power and demonstration of the spirit of God and most eloquently delivered amidst rejoicing and shouts to the praise of God for His goodness and mercy.

Then followed Elder T. M. Standly, who preached in the very same line of salvation through Christ and Him crucified. He read Gal. 1:3. Thus closed the services of the day.

MONDAY MORNING, OCTOBER 2.

Convened in the house at 9:30 A. M. pursuant to adjournment. Praise and prayer by Elder J. E. Williams.

Then the moderator took his seat and called on arrange-

ment committee to report. Report read and adopted.

10. Called roll of messengers, noted absentees, but omitted reading of Rules.

11. Called on corresponding mesengers to sister Associations to report. Those appointed failed to attend, but were excused.

12. Called on corresponding messengers from sister Association to report. The following brethren, who had been seated Saturday, reported peace and union in their respective Associations, to-wit: From Abbotts Creek, Elder Samuel McMillon; from Salem, Elder C. A. Davis and Bro. J. T. Greer; from Silver Creek, Bro. Richmond Moore; from Mill Branch, Elder G. W. Gore. File of minutes from Center and Silver Creek.

13. Appointed correspondence with sister Associations as follows: To Abbotts Creek, Elders H. M. Williams, J. F. Mills and minutes; to Mill Branch, Elders J. F. Mills, W. C. Edwards, Henry Taylor and minutes; to Silver Creek, Elders Henry Taylor, Robt. Helms, H. M. Williams and minutes; to Center, file of minutes; to Mountain District, file of minutes; to Salem, Elder J. F. Mills and file of minutes.

14. Called for reports of Presbyteries. Elder H. M. Williams reported that on Saturday before third Sunday in September, 1916, himself and Elder J. E. Williams formed a presbytery at Jones' Hill and ordained Brother Adam Morton a deacon. Brother D. S. Jones reported that himself, Elder W. C. Edwards and Deacon Rowell formed a presbytery on Saturday before first Sunday in September, 1916, at High Hill and ordained Brother William Clontz a deacon. Elder Mills reported that himself and Elder W. C. Edwards formed a presbytery on Friday before third Sunday in August at High Ridge and ordained Brethren L. E. Thomas and J. P. Rushing deacons. Elder Robert Helms reported that himself and Elders T. M. Standly and H. M. Williams formed a presbytery on Saturday before second Sunday in September, 1916, at New Zion and ordained Brother W. A. Helms a deacon.

15. That the next Suring Session of this Association convene with the church at Liberty Hill, Stanly County, N. C., commencing on Saturday before first Sunday in May, 1917. and that Elder J. F. Mills is appointed to preach the introductory sermon at 11 o'clock A. M., Elder B. L. Treece his alternate, and that the Annual Fall Session be held with the church at Jerusalem, Anson County, N. C., commencing on

ARTICLES OF FAITH.

Article 1. We believe in one only living and true God, the Father, the Word and the Holy Ghost.

Art. 2. We believe in the man Jesus being the first of all God's creation and the pattern of all God's perfection in nature, providence, grace and glory, and in relative union with the divine word, and thus united with the whole Trinity.

Art. 3. We believe that the Scriptures of the Old and New Testoments contain the only written revealed word of God, and are the only perfect rule of faith and practice for God's church in her militant state while here on earth.

Art. 4. We believe in the doctrine of Election, that God chose his church in Christ Jesus before the world began.

Art. 5. We believe in all mankind's apostacy by transgression in Adam, their federal head.

Art. 6. We believe in the doctrine of Original Sin.

Art. 7. We believe in the impotency of man to recover himself from his fallen state by his own free will and ability.

Art. 8. We believe that sinners are justified freely by grace and before God by faith in Christ and his righteousness only.

Art. 9. We believe that God's elect or church shall be called, converted, regenerated and sanctified by the Holy Spirit in due time.

Art. 10. We believe that the saints shall persevere in grace and never finally fall away.

Art. 11. We believe that baptism and the Lord's Supper are ordinances of Christ's appointment and that believers alone are the subjects of baptism and the only proper communicants of the supper; that the mode of baptism is immersion, and that neither of the ordinances is to be altered or changed by the inventions or opinions of men.

Art. 12. We believe that no man as a minister has any right to the administration of any of the ordinances of the gospel except such as are sound in the faith of the gospel, regularly baptised, called of God and have come under the imposition of hands by a regular Presbytery.

Art. 13. We believe in the resurrection of the dead, both the just and the unjust, and a general judgment.

Art. 14. We believe that the punishment of the wicked will be everlasting and the joys of the righteous eternal.

RULES OF DECORUM.

1st. A Moderator, of Chief Speaker, and Clerk may be chosen by the suffrages of the members present.

2. The Chief Speaker, or Moderator, shall take his seat at the hour to which the Association shall be adjourned, and after prayer shall proceed to business. It shall be his duty to keep order, and shall be entitled to the same privilege of speech as that of another member; provided he appoint one of the members to fill the chair during the exercise of such privilege, and in no case shall give a vote unless the Association be equally divided.

3rd. Only one member shall be allowed to speak at a time, who shall rise from his seat and address the Chief Speaker by the appellation of brother, and while speaking shall confine himself strictly to the subject in question, and shall not be interrupted undess he digress from the subject, and shall in no wise reflect on any other speaker, so as to make remarks on his slips and failings and inperfections, but shall falrly give his own views of the case without sophistry or criticism.

4th. No person shall speak more than three times on one subject without leave of the Association.

5th. No person shall absent himself from the Association without leave.

6th. No member of the Association shall address any other member by any other term or name than that of brother.

7th. The Chief Speaker, or Moderator, shall not interrupt one member to prohibit him from speaking until his speech is finished, except he break the rules of Decorum.

8th. The names of all the members of this Association shall be enrolled by the clerk, and be called over as often as the Association may require.

Any member who shall willingly and knowingly break or violate any of the foregoing rules of this Association, shall be reproved by the Association in any way they may think proper.

Form of Government (or Constitution) of the Bear Creek Primitive Baptist Association.

Which was adopted in the date of A. D. 1832, and has been in vogue ever since.

1st. The Association shall be composed of members duly chosen by the different churches in our union and sent to represent them in the Association, who producing letters from their respective churches certifying their appointments, shall be entitled to a seat.

2nd. In the letters from the different churches shall be expressed their members in full fellowship, those baptized, received by letter, excommunicated, restored and dead since the last Association.

3rd. The members thus chosen and convened shall be denominated the Bear Creek Association, who shall have no power to lord it over God's heritage, nor have any ecclesiastical power to infringe on the internal rights of the church, nevertheless in some cases, it becomes necessary to have some uniform rule for proceeding, viz: when an offense may be committed by one church against another, we advise the church so offended to labor with the offender for satisfaction, and if she fail of success, she may call in the aid of two or more churches in the union to assist in the labors, and, if finally, satisfaction in the opinion of the helps cannot be obtained, then the aggrieved church may bring the case before the Association, whose duty it shall be to act on it; and also, when any serious difference may arise, in any individual church, which they all, after due labor had, cannot reconcile, we advise the church then to call in the aid of ore churches in the Union to assist in the work; and, if no satisfaction can be had, it may be brought before the Association, who shall act on it, and further to illustrate the mode of proceeding in the above cases, reference shall be had to the 18th chapter of the gospel of Matthew and other scriptures, which respect discipline for the bringing to trial, and determining on the case of an individual member of an individual church, and the Association will take cognizance of no case of the kind unless the above proceeding be had thereon.

4th. The Association when convened shall be goverend by a regular pnd proper Decorum, which they are authorized to form for themselves.

5th. The Association shall appoint a Chief Speaker or Moderator from amog themselves for the time being, whose duty it shall be to see that the Rules of Decorum shall be attended to, to take the opinion of the Association on all questions properly brought before them; and a Clerk shall be appointed by the Association, whose duty it shall be to take a correct minute of the proceedings of the Association, keep a regular file of the minutes, who shall be at liberty to choose his assistant.

6th. New churches may be aditted into this union, who shall petition by letter and delegate or delegates on examination, if found orthodox and orderly may be received and may be manifested by the Chief Speaker or Moderator giving the right hand of fellowship to the delegate or delegates.

7. Every church or delegate shall be entitled to representation in the Association, but shall not have more than three members from a church.

8th. Any query presented to the Association by any church in the union shall be read, on which the sense of the Association shall be taken, whether it be considered, and if there be a majority for taking it into consideration it shall be examined, otherwise it shall be withdrawn, nevertheless no query except such as relate to the general union, shall be received from any church which has not been deliberately considered in the church in which it originated and which they cannot get satisfaction.

9th. Every motion made in order and seconded, shall come under the consideration of the Association unless it be withdrawn by the person who made it together with his second.

10th. The Association shall endeavor to furnish the churches with minutes of their proceedings, and in order to enable them to do it the most convenient manner, it is recommended that the churches should contribute such sums of money as they think proper and send by their messengers, which, when received, shall be put into the hands of the Treasurer appointed for that purpose, and shall be distributed as the Association may direct for the benefit of the church.

11th. Presbyteries for the purpose of constituting churches or acting in conjunction with the churches, in or-